

A Friendly Criticism.

BY JOHN HARLEY.

In EVANGELIST No. 43, Bro. D. Bailey has an article based in part, on our Sabbath School lesson of Oct. 11th, in the course of which he asks, did the Abolitionists overthrow slavery? and answers his own question in the negative.

But did not the anti-slavery agitation in its course, prepare the Bow that was placed into President Lincoln's hand? And when this grand "Joash," our late President Lincoln, held that bow in his hand, and God put his hand upon the president's hand, the effectual arrow of emancipation was sent forth in the proper direction. And our Joash, (president) taking other arrows in his hand did not smite thrice only, but kept on smiting until the great aggressive enemy of liberty was overcome so that he has no more a place in this goodly land.

Bro. B— says, "in 1852 the conservative whigs said, it is useless to fight against slavery, you can do nothing, you might as well let it alone, but in ten years it was destroyed." Not done however by the old whig chrysalis, but by the new Republican creature coming from that old chrysalis.

Again Bro. B— says, "drunkenness is a great sin but shall man prohibit What God permits?" Two nights ago God permitted the incendiary to apply his torch to two buildings in this town, and both were destroyed. Will Bro. B— say we must not assist our fellow citizens to prohibit the incendiaries from burning other buildings, because God permits them to do what they are doing? Would he regard such assistance on our part unchristian? We think it would be our Christian duty.

Now we hold that the liquor seller and his work are a much greater evil in the world, than the incendiary and his work. As the latter destroys only that which can be replaced, while the former destroys both the bodies and the souls of men.

Again, the Bro. says, "I feel sure that God will move, and when he does, his own will know it." How does my Brother know that God is not now moving, and is giving us an opportunity to take prohibition "Arrows" in our hand, that He may put His hand upon our hand, and cause such a storm of Prohibition arrows to be cast into the ballot boxes, as shall conquer King Alcohol, and drive all his guilt from the land. Not in ten years, in seven.

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Christ finished the law, and the Apostles gave us all the church government that God intended we should have. There is a difference between God's law and A. M. advice which makes all of its sessions advisory and claims it is not law-making. If a brother or sister lives out the advice, all is well, if not they are expelled from the church. Honest brother why all such advice? Christ don't say what you shall wear nor what you shall not wear. Turn to the book of minutes: it plainly tells you what you shall wear and what you shall not wear. Christ says there is but one sin and that is unpardonable, sinning against the Holy Ghost.

A. M. advises against going to worldly dinners, balls; "If they that are unbelievers invite you to a feast and you be disposed to go go, eat what is set before you asking no questions." A. M. says, do not support the ministry; Christ says in sending out the seventy, to preach, the laborer is worthy of his hire. I do not wish to trample any one's feelings. My people, generally belong to one of the old churches. When I take the matter into consideration, I am surprised to know why brethren will be led along in this kind of a way. It is a hard matter to break off from the old notions and customs. All scripture is given by inspiration of God. We should be taught by inspiration. A. M. has a book that is nothing more than human than claims divinity of origin which does not agree with common sense. There is nothing at all in the Bible that does not agree with common sense. Therefore, I have come to the conclusion that Bible alone doctrine is safe ground. Men wrote the Bible, but the work was God's.

Brethren and sisters, put your trust in the bible. A. M. might be a golden calf. You say there is too much pride in your church. Pride is one thing; fashion is another. God never gave us a law whereby we could expel either according to the Scriptures. Christ and the apostles were governed in dress and customs according to the age in which they lived.

BENJ. H. FLORA.

Flora, Indiana.

A Plea for Poor Ministers.

BY A. B. SUMMERS,

A short time ago my mind was seriously impressed, after reading an article in a religious paper, setting forth the position in which some ministers of the gospel are sometimes placed.

The one referred to in this article, was a worthy minister who labored hard, both temporally and spiritually, yet amidst all that, he had not the wherewith to becomingly clothe his family, nor necessary books to make himself useful in his

and sisters everywhere, may God
our duty in this respect; may
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Tablet from the Temple of Herod in Jerusalem.

A party of royal engineers on examining the east wall of Herod's Temple, on one of the stones were found three letters painted in red. On stones in other parts incised characters were seen resembling the letters H and J. The late Emanuel Deutch, an oriental scholar then employed in the British Museum, was sent to examine the inscriptions. He pronounced the characters Phœnician, but the meaning could not be determined.

The most important of the discoveries was made by Clermont Ganneau. While examining a portion of the temple, he had occasion to pass through a graveyard near the spot, and noticing a slab on the ground, he cleared away the soil on its face, and found there an inscription in Greek—such as was used in Jerusalem. On deciphering the inscription he found it read, "No foreigner to proceed within the partition wall and enclosure around the sanctuary; whoever is caught in the same will on that account be liable to incur death."

Josephus, in describing the temple, says, "When you went through these first cloisters into the second court of the temple, there was a partition made of stone all around, whose height was three cubits; its construction was very elegant; upon it stood pillars at equal distances from one another declaring the law of purity, some in Greek and some in Latin letters, that no foreigner should go within that sanctuary; for that second court of the temple was called the sanctuary, and was ascended to by fourteen steps from the first court."

Here, then, after being buried nineteen centuries, came to light once more this warning tablet of Herod's Temple, which forbade all foreigners to penetrate beyond the court of the Gentiles. In this court were the animals required for the sacrifices, and other sacrificial requirements which were sold for that purpose. The money-changers sat here, and once when they intruded beyond the limit, the Saviour drove them out of the temple.

On one occasion Paul took with him to Jerusalem an Ephesian named Trophimus. It is not known whether he introduced him into the Israelites court or not, but this was the supposition of the Jews. A great uproar ensued, and Paul was roughly handled by the mob, being rescued with great difficulty by the Roman guard.

This tablet explains a passage in the Epistle to the Ephesians to the effect that Christ had "broken down the middle wall of partition between us;" that is, Christianity was offered to Jews and Gentiles alike. Paul had seen this tablet threatening death to all strangers that dared to pass beyond the partition which separated the court of the Gentiles from that of the Israelites. The tablet, placed on the partition was plainly visible, and was in the apostle's mind when he used the simile.

In the Temple of Solomon only Jews were admitted, but when Herod rebuilt the temple, anxious to conciliate the Egyptians, Romans, and Greeks residing in Jerusalem, he added an outer court in which they could assemble, but the warning tablets prepared them for the consequences if they penetrated beyond.

All the letters are capitals; and, with few exceptions, the words are not divided, but run into each other. This tablet is the most important of the ones yet made in Jerusalem.—Ex.

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—DR. PIERSON.

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